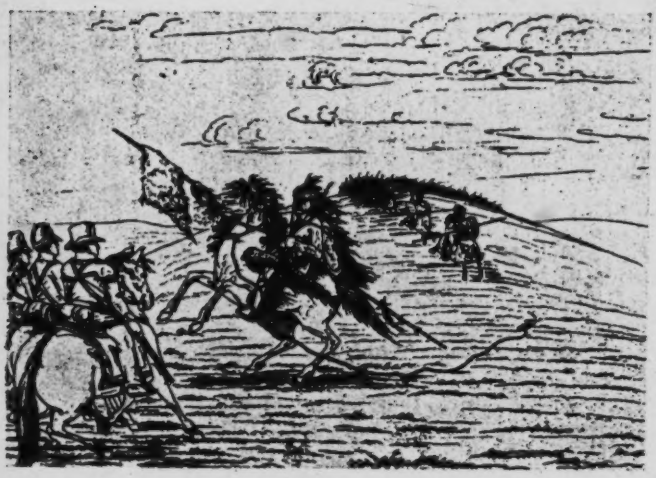
3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6



Meeting of the Dragoons and Comanches in 1834
From George Catlin, *North American Indians* (1857)

[Facing p. 14]

A Comanche camp
From George Catlin, *North American Indians* (1857)

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

chunk being made up into one roll of meat. Now the butcher cut up through the ventral to remove the entrails, separating the ribs from the sternum. Slicing between the middle ribs, he next took their free ends in both hands and pulled up and outward to break the rib steaks off from the spine. At last, the bare spine with rump and head was all that remained; the tail had been skinned out with the hide. The meat was bagged in the hides, loaded on the pack horses, and all was ready to be toted back to the main camp for further processing.

Comanche hunters who were out butchering alone had their buffalo horses trained to stand by as sentinels. Butchering in a hurry is an intense business and a man cannot very well keep a close lookout for danger. But he could give a quick glance to his horse's ears. His horse had learned to "wave" his ears alternately if another buffalo or coyote was close. If it was a man, he pitched both ears forward. "Thus many lives were saved," says White Wolf.

Back in the camp, the men's work was done for the time being. While the women turned to, the bucks relaxed in feasting and recounting their exploits. The women were slicing the meat into very thin filets which were hung over the racks for a quick sun-drying. Hides were pegged out on the ground, flesh side up, so that they could be fleshed and scraped for later tanning.

As soon as the women caught up with their work, another kill was made. This procedure continued until enough meat and skins were obtained and cold weather drove the Indians to their winter camp, or until there were no more buffalo.

Buffalo were so plentiful in the Southern Plains that the Comanches rarely bothered to fortify themselves for the communal hunt by making medicine. There were times, nevertheless, when the wandering herds could not be found. Then the "chief," or hunt leader, went with his pipe to a medicine man who had power. Offering his smoke, he asked that the hunt ritual be performed. His wish would be granted, but unfortunately we do not have the details of the kind of medicine that was made. Presumably it was similar to the magic antelope surround described in the next chapter.

The horned toad was also believed to be a help in locating the buffalo, for when asked the question, "he will always run in the

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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meat. They raised no vegetables of their own, yet they came from a background of food gatherers and did not forget their heritage. They utilized a large number of vegetables and fruits. Women did most of the seeking for plants, but even the men knew what was growing about them and how to use it. G. G. Carlson and V. H. Jones have given the expert judgment that "the average Comanche has a very good knowledge of his plant environment and particularly of those plants which are or have been of value to his tribe."[12] Fifty-two wild plants with their uses as given by Comanche informants in the work of the Santa Fé Laboratory group are listed by Carlson and Jones. Of these, twenty-seven different plants were used as food. It would seem that this number would compare rather favorably with the variety of fruits and vegetables eaten by most Americans today. Twenty-two of the listed plants were used for medicinal effect in the Comanche native pharmacology.

The facts, when marshaled, simply do not support the statement of Captains R. B. Marcy and G. B. McClellan that fresh meat was the only food of the Comanches "with the exception of a few wild plants which they find on the prairies."[13]

Among the fruits, the persimmon, mulberry, "haws," wild plums, grapes and currants, juniper berries, hackberries, prickly pear cactus, and sumac were gathered. Persimmons were eaten fresh and also dehydrated and stored. For storing, the persimmon was beaten to a pulp, the seeds removed, and the paste sun-dried in cakes. The cakes were later soaked in water and used in a variety of ways. Plums were eaten fresh or stored for winter use in a similar manner, as were also grapes. Prickly pears were sun-dried for winter use, and hackberries were pulped, mixed with fat, and roasted in balls on the end of a stick.

Pecan nuts were an obvious delicacy for any Indians living in Texas or Oklahoma, and if times were hard, the Comanches shelled and boiled the acorn of the blackjack oak.

For starchy substance all Comanche bands dug and ate the tuberous roots of Indian potato, either raw or boiled—and one band, remember, was even called the *Yep-eaters*. Four or five other root plants,

[12] G. G. Carlson and V. H. Jones, "Some Notes on Uses of Plants by the Comanche Indians," *Papers* of the Michigan Academy of Science, Arts, and Letters, Vol. XXV (1940), 518.

[13] Marcy, *Exploration of the Red River of Louisiana in the year 1852*, 111.

222 like wild onions, radishes, and Jerusalem artichoke were also exploited—nor was the bulb of the sego lily overlooked.

A truly favorite sweet dish for the Comanche was a mush made [262] of buffalo marrow mixed with crushed mesquite beans, which are very high in sugar content.

262 439 Dried pumpkins, pumpkin seeds, and corn were obtained in trade from the Kiowas, Wichitas, and other tribes to the east. Corn was not really used very much, although the Comanches did like to make a drink of boiled corn meal sweetened with mesquite. If they had let this concoction ferment, as did the Gila River tribes of Arizona, they could have had an alcoholic mead, but the Comanches did not know how to brew beer or ferment wines from their grapes.

[276] Tobacco was obtained in trade with the Mexicans and not grown at all.

263 Honey added flavor to the Comanche diet. So highly in favor was it that one band received the name *Penatɜkɔ* or Honey-eaters. The honey bee seems to have been abundant along the Cross Timbers of the eastern Comanchería. Honey was bagged in skin containers and could be kept indefinitely.

251 The original K-ration was pemmican, beloved of the Comanches and many other tribes of Indians. Wild berries, cherries, or plums, pounded well and partially dried in the sun, or walnuts, piñons, or pecans gave flavor to the dried meat, which was pounded thoroughly, softened over a fire, and then mixed with the pounded fruit or nuts. Tallow and marrow fat were added, and the mixture was stored either in parfleche bags (*ɔyɔ:t*), in large intestines which probably had been no more than partially cleaned, or in paunches. Before the container was firmly tied, melted tallow was sometimes poured over the whole to make it air tight. In either container, the pemmican with proper care would keep for years. It was greatly prized by the whites, particularly when sliced and dipped in honey. They called it "Indian bread," for since the Comanches had no bread, this was the nearest substitute. Children went about eating it as American children eat candy. When other foods were available, dried meat and pemmican were saved for times of food scarcity.

264 It was generally believed by the whites that the Comanches had no regular times for meals, that they ate at all hours of the day or

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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251
516
342

Drying meat
Courtesy Oklahoma Historical Society Museum

342
621

A Comanche camp, about 1870
Courtesy Bureau of American Ethnology

[FACING p. 78]

5: Carlson & Jones E, N-4, 5 (1933)1939
NO6 Comanche NO6

824 were preserved for later use. The manner of preparation and storage
262 is of considerable interest.

824 The fruits of the persimmon (*Diospyros virginiana*) were eaten
262 fresh or were dried and stored for future consumption. The per-
251 simmon was commonly used in this manner by various tribes in the southern prairies and in the Southeast, and it is frequently mentioned in early historical accounts. The common method of preparation for storage seems to have been to beat the ripe fruits to a pulp, remove the seeds, and dry the paste. The cakes thus formed were later softened in water and prepared in various ways for eating. The persimmon has achieved little commercial importance, but is still widely used and esteemed by Indians and whites wherever it is available. An informant also described a black persimmon (Comanche: *dunaseika*) obtained in Texas and Mexico. This was doubtless the Mexican persimmon (*Brayodendron texanum*), which occurs from central Texas southwestward into Mexico.

The fruits of the mulberry (*Morus rubra*) were eaten fresh, when ripe, but no attempt was made to store them. This species is the one most generally preferred by Indians, from the Iroquois country to Kansas and Missouri and southward.

The fresh ripe fruits of two hawthorns or "haws" (*Crataegus spp.*) were eaten by the Comanche. According to an informant, one should shout like a wolf before partaking of them, or he will be sure to get stomach-ache and constipation. An indication of the wide use of Crataegus fruits is a list, compiled by Yanovsky (27, pp. 30–31), of eleven species used by various tribes of Indians from the eastern states to California and British Columbia.

The Comanche names for several wild "plums" were recorded, including designations for early plums, late summer plums, and fall plums. It is quite likely that some of the "plums" are wild cherries or chokecherries. Only one was collected, the Chickasaw plum (*Prunus angustifolia*). The fruits of this species were either eaten fresh or stored for winter use. Another kind of plum (Comanche: *su:kui*) was also said to be stored after the seeds had been removed and the fruits dried on a hide in the sun. Later they were boiled in water and eaten. In the winter the Indians sometimes obtained
[222] plums by tracking pack rats to their nests and taking the hoarded supply.

Several species of wild grap[illegible] (*Vitis spp.*) were available to the

5: Carlson & Jones E, N-4, 5 (1933)1939
NO6 Comanche NO6

Comanche and were either eaten fresh or dried in the sun and stored. The dried fruits were dampened, worked into cakes, and baked, fat sometimes being added in the process. Wild currants (*Ribes odoratum*) were eaten fresh, but were not preserved, as they were among many tribes. Another fruit (Comanche: *kusi:poko*) was not seen, but was described as being black, and round, like a grape, and was said to be eaten fresh. Children were reported to be very fond of the sour acid fruits of the sumac (*Rhus glabra*), and various species were eaten by Indians wherever sumac was available.

The berries of the juniper or red cedar (*Juniperus virginiana*) also served as food on occasion, the practice of eating juniper berries of various species being common among the Indians of the Southwest and elsewhere. The Comanche name for the red cedar was given as *ekawa:p*^{v}, and it was explained that *eka* is the term for "red." No etymology of *wa:p* was obtained. To judge from Chamberlain's discussion (6, pp. 63–64), *wap* seems to be a root word for "cedar" in the Shoshonean languages. If this is the case, then the Comanche term *ekawa:p*^{v} is an exact equivalent of the colloquial English term "red cedar" for the same plant.

The succulent fruits of prickly-pear cactus (*Opuntia sp.*) were eaten fresh and were also dried for winter use. No specimens were collected, but the descriptions by informants leave no doubt as to the identity of the plants. The spines were rubbed from the fruits designed for storage, the seeds removed, and the pears dried in the sun. Another cactus, also, was edible, but an informant stated that before eating its fruit one should take the red juice and paint a cross on his forehead to prevent consequent diarrhea. A third cactus (Comanche: *eka mitsa:*) was said to be obtained in Texas, but the notes do not mention whether or not it was a food plant.

The fruits of the southern hackberry (*Celtis laevigata*) were beaten, pits and all, into a pulp and mixed with fat. This mixture was rolled into balls, which were placed on the ends of sticks and roasted over a fire. The Pawnee had a similar method of preparing hackberries, but added parched corn as well as fat (7, p. 76). Hackberries were commonly eaten by Indians of the Southeast, the Plains, and the Southwest, the usual practice being to consume pit and all. In this connection it is interesting to note that in chemical analyses of hackberries prepared in the Indian manner Yanovsky *et alii* (29) found not only considerable amounts of carbohydrates and protein

5: Carlson & Jones E, N-4, 5 (1933)1939
NO6 Comanche NO6

824 but also a high mineral content. The chief mineral constituent was
262 calcium carbonate, which accounted for about one quarter of the
251 dry weight of the fruits. It seems that the scanty-pulped, unpromis-
145 ing-appearing hackberry may have been a valuable element in the diet of the Indians.

824 The tuberous roots of the Indian potato or *camote de ratón* (*Hoff-*
262 *manseggia Jamesii*) were eaten raw or were boiled. Roots of related species were similarly treated by the Apache and certain Pueblo Indians of the Southwest (3, p. 52; 4, p. 42).

[252] The "roots" of another plant (Comanche; *tun'ha:*) were said to be eaten fresh or after they had been peeled, dried in the sun, and pulverized. The plant, which was described as growing along with the mesquite, was not seen, but the description and the manner of use suggest that it was probably some member of the genus Cymopterus. This opinion is strengthened by the similarity of the Comanche name to the Gosiute term (*tuña*) for *Cymopterus montanus* (6, p. 96). A single species (*Cymopterus acaulis*) is listed as occurring in Oklahoma (23, p. 373).

[252] Two kinds of "wild onions" were described. A large, sweet-flavored variety (Comanche: *pakø:k*) was prepared by braiding the plants together and roasting over a fire. A smaller onion (Comanche: *t?diekø:k*), with red flowers, was considered less desirable. Wild onions were commonly eaten by various tribes of Indians, and it is not unlikely that both these plants actually belong to the genus Allium. Several species occur in Oklahoma.

Another plant (Comanche: *siko:*) was said to have leaves somewhat like those of a wild onion and to have blue flowers. The "root" (bulb?), which is eaten raw, has a sweet taste. This description strongly suggests the camass or swamp sego (*Camassia esculenta*), an important food plant of the northern Plains and the Plateau regions. The Gosiute name *pa-si-go* (6, p. 30) and the Snake name *paseego* (1, p. 9) are somewhat similar to the *siko:* of the Comanche. The Paiute name (*sego*) and the Gosiute name (*sigo*) (5, p. 498; 6, p. 30) for the Mariposa lily (*Calochortus spp.*) are even more similar to the Comanche term, but A. F. Chamberlain (5, p. 498) points out that the word *sego* in the Paiute language is a general term for bulbous roots. Calochortus, apparently, is eliminated because it does not have a blue flower and does not occur in Oklahoma (23). *Camassia esculenta* fits the description well and is available in Comanche

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6

undertaking. Generally the men did the killing while the women dressed the carcasses, loaded the meat on pack animals, took it to camp, and cooked it for immediate use or dried it as the occasion demanded. Some women were also hunters of recognized prowess.[17]

In seasons of plenty the squaws boned and split the meat, carved it into long chains, and threw it over poles to dry in the sun. Meat intended for immediate consumption was dried or cooked over a fire.

Naturally the Comanche women were adepts at tanning hides. The tanning of a deer skin is described thus:

> Having soaked the skins thoroughly, then throw them over a smooth log leaned against a tree at an angle, and then taking a rib of a deer in both hands, remove the hair by scraping it against the grain; they then stretched and dried them, when they became beautifully soft and white. To color them, they tied several into chimney shape, hung to a limb, and building smoulder fires under them they soon changed to a yellowish brown on the hair side, and light yellow on the flesh side.[18]

A somewhat different account is given by another observer. He states that:

> The skins were first staked down to the ground, flesh side up. With a sharp bone the squaw then scraped off every particle of flesh; next the scraped surface was spread with lime to absorb the grease, after which the surface was spread with the brains of the animal, rubbing it in and working it over till the skin became soft and pliable, the process requiring days and days of hard work.[19]

All authorities agree that the Comanches were unexcelled as horsemen. Catlin was amazed at their trick of dropping their body

17. In Notes Taken With Marcy, Parker tells of one woman, the widow of the Penateka chief, Santa Anna, who was said to have killed with her rifle as many as fifteen deer in one forenoon (pp. 192-193). Captain Marcy tells how he observed two young Comanche women of a northern band mount their horses and pursue and lasso each a young antelope which they brought back in triumph to the camp. Exploration of the Red River, 98.

18. Parker, Notes Taken with Marcy, 198-199.

19. Noah Smithwick, The Evolution of a State, Recollections of Old Texas Days, Compiled by his daughter, Nanna Smithwick Donaldson, Austin, Texas (not dated).

192 nakwĭ, *side, direction*]; hanito?I *corn-cob pipe* (*corn pipe*); hanitusupĭ *corn-meal* (*corn ground up*); hanikahnI *corn-crib* (*corn house*); haniwo?ora· *corn-cob* (*corn backbone*); hi?o·kwana? *mentholatum* (*sunflower smell*); *hĭki?ai? *umbrella; parasol* (*makes shade*); hu·vA *coffee* (*wood water*); hu·pihná·? *molasses; syrup* [newer word] (*wood sweet*); hu·ko·?i? *saw* (*wood cut up*); *hu·ku·nA *matches* (*wood fire*); huhcú·rekwa?e·tĭ *parrot* (*bird talks customarily*); hu·cihka?a? *saw* [hu·- *wood* + cih- *with a sharp instrument* + ka?A *separate* + -?]; hu·aive? *draw-knife; plane* (*wood scrape*, arrow, hide); humasiapĭ *orchard* [hu- + ma- *with the hand* + sĭa *grow* + -pĭ, resultative nominaliser]; hu·masu?ne? *file, rasp* (*wood rub hand back and forth*); hu·hwane? *axe* [Used by older persons. Possibly from hu·- *wood* + hani *to make*].

ma?nĭ?sari·? *dachshund* (*heavy-bodied dog*); mawicohkO *bracelet* (goes around arm); makUsA *sleeve* (*arm legging*) a tubular legging of buckskin worn from hip to ankle. mahtu·pE *cuff* (*arm mouth*); masĭa *to plant* [ma- *with the hand* + sĭa *grow*]; mayake? *piano* (*make cry with the hands*); mo?oricah-kĭna? *thimble* (*finger sewer*); mo?oci?nika? *ring* [mo?O *hand* + ci?- + nika *push into* + -?, nominaliser]; *mo?onahrsO *glove, mitten* (*hand sack*); muvico·ni? *lollipop* (*wring out juice with the mouth*) [compare namavico·ni? *mesquite, wring itself out with the hands*]; muvisari·? *greyhound* (*nose dog*); muvo·tohki? *balloon* (*swollen with the mouth*); mubpe? *hoe* (*nose bend over*); *muyake? *musical instrument; phonograph, organ* (*make cry with the mouth*); muyake?e·tĭ *musician*; muyake?etĭ· *orchestra, band*.

na?a·wO *drawer* (*its cup, container*); na?o·mO *wheel, leg* (*its leg*); na?raivo· *captive, slave; hired hand* [na- + taivo· *White man*]; *na?kihtava?i? *pecans, nuts* [na?- + *crack with the teeth*]; na?koro·mi? *Ku Klux Klan* (*face covered*); na?kwIsi? *pumpkin* [na?- + kwisI *bruise*" + -? nomi-

[25] " It was stated that in the old days pumpkin was cut into strips, dried, and woven into mats for

[p. 225-B]

192 naliser]; na?ciya·?*see-saw* (*raise one's self with a pointed object*); napĭca?ika? *shoe-horn* (*shoe pull in*); navo·pĭ *writing, print* [na- + po· *draw* + -pĭ]; navo·royaruhku? *tiger* (*striped mountain lion*); navOsa? *chain* [na- + po·sA *string, as beads,* + -?]; navukuwaricavo·?*tractor* (*horseless plow*); narahwsanapĭ *boots* (*legging shoes*); nari?iyatĭ/puhiwirekwapĭ *telegraph* (*dangerous or wonderful metal talk*); narĭmĭ· *town, village* [na- + tĭmĭ *buy, sell*]; narĭhka? *groceries* [na- + tĭhka *eat* + -?]; narĭno·? *saddle* [na- + tĭ- + no· *load* + -?]; narĭno·va·pĭ *pommel* (*saddle head*); narĭno?anahotUkO *saddle skirt* (*saddle's flanks*); naro?i? stairs; ladder [na- + to?i *go up* + -?]; *narohtĭma? *tin can, jar; lid, cover* (*close itself with the fist*); *nakari? *chair* [na- + ka·rĭ *sit* + -?]; nakariticavo·? *plow* (*horse drawn*) (*chair plow*); nakIsari·? *hound* (*ear dog*); *nakohpo·pĭ *brand* (*cattle*) (*its fire mark*); nakohto·? *stove* [na- + kohto· *build a fire* + -?]; naca?ani?[a] *buggy* [na- + ca?- + ?anĭ *fall, come down* + -?]; nacahkwinU?e? *revolver* (*turns itself with the hand*); nacahwi? *gate, door* (*pushes aside with the hand*); *nacamukwe? *grapes, currants, raisins* (*eat by plucking off with the mouth*); nacahwi? *gate* (*thrown aside*); nacayakatituka? *lantern* [*tuka?- *lamp*, given above]; naci?aikĭ? *wheelbarrow* [na- + ci?- + ?ai *go* + -kĭ benefactive + -?]; *nachtĭma? *lock, bolt; key* [na- + cih- + tĭma *close* + -?]; nacihto·? *cane* (*brace one's self with a pointed instrument*); naciwakwa? *spurs, rowel* [na- + ci- + wakwa *job* + -?]; nacu?ukahnI *hospital* (medicine house); nasa·wĭ? *screen* [na- + sa·wĭ- *porous*]; nahawari?iphaknI *poor-house* (*person who cannot do for himself house*); nahoikIti? *belt* (*put around one's self*); *namahIa? *baking powder* [na- + mahIA

[251] storage, perhaps following the custom of the Wichita or Mandan.

[a] Charles Detrich, Comanche Vocabulary Collected at Fort Sill, Oklahoma, manuscript on file at BAE (1885), gives to wah we pok, tu-wovivu kU (*black board horse*) for buggy. tu-waikin *black back* (black wagon [English]), was collected in 1942.

[p. 226-A]

Comanche Texts

huabokóo?a$_4$ bomanu$_5$, wihnu$_6$ bʌ$_7$ kahnikʌhu$_8$ bitusʌ$_9$ mi?anu$_{10}$. 12. u$_1$ bitʌhkakʌse?$_2$ pʌbʌ$_3$ pomapʌha$_4$ uhri$_5$ tʌkʌbʌniku$_6$, uhrʌ$_7$ kumahpʌ?nʌkwʌ$_8$ noohpitanu$_9$. 13. sitʌ-kwʌkʌse?$_1$ mahrʌ$_2$ noopʌha$_3$ tsayumi?inu$_4$. 14. sitʌkwʌ$_1$ puhipʌba?a$_2$ pʌbʌ$_3$ kohtoopʌha$_4$ kʌma?kʌ$_5$ ma$_6$ rahni?inu$_7$. 15. sitʌkwʌ$_1$ bai$_2$ saakʌnu$_3$, tʌasʌ$_4$ huba?ainu$_5$, wihnu$_6$ rʌasʌ$_7$ yuhúnohkonu$_8$. 16. ma$_1$ sʌmʌkwasʌhka$_2$, sitʌʌ$_3$ puhipʌha$_4$ rʌkʌsónanu$_5$, wihnu$_6$ yʌkwihtsi$_7$, tʌhkánu$_8$. 17. sitʌkwʌkʌse?$_1$ pʌi$_2$ tʌhkamʌahka$_3$, pʌbʌ$_4$ awe$_5$ tahni?-inu$_6$ 18. sitʌkwʌkʌse?$_1$ wihnu$_2$ pʌbʌ$_3$ ta?siwóo?rʌhkapʌka$_4$ tʌasʌ$_5$ pʌbʌ$_6$ arʌka?rʌhkapʌka$_7$ yʌkwinu$_8$. 19. sitʌkwʌkʌse?$_1$ ma$_2$ inanu$_3$. 20. tʌasʌkʌse?$_1$ sitʌkwʌ$_2$ bʌbʌ$_3$ pomapʌkahti$_4$ tʌhká?eeyu$_5$. 21. surʌʌkʌse?$_1$ tsaa$_2$ pihnákamanu$_3$. 22. si-tʌkwʌkʌse?$_1$ si?anetʌ$_2$ inahpʌni$_3$, nanaarʌmu?ikatʌ$_4$. 23. si-tʌʌkʌse?$_1$ nanisuyakeku$_2$ waahpihta$_3$ puhipʌha$_4$ yʌ?yʌkaku$_5$ norʌnánu$_6$. 24. sitʌkwʌ$_1$ wihnu$_2$ pʌbʌ$_3$ inana$_4$ marʌkanu$_5$, tʌasʌ$_6$ hubébinu$_7$, tʌasʌ$_8$ tʌkwʌsʌkʌnu$_9$. 25. sitʌkwʌkʌse?$_1$

«««««««««««««««« »»»»»»»»»»»»»»»

picked$_8$ a bucket$_2$ full$_3$ (of) huckleberries$_4$, then$_5$ went$_{10}$ back$_9$ to$_8$ her$_7$ camp$_8$. 12. When$_2$ she$_1$ arrived$_2$, as$_4$ they$_3$ are eating much$_4$ (of) their$_3$ pickings$_4$, their$_7$ husbands$_8$ arrived packing$_9$. 13. These two$_1$ took$_4$ their$_2$ load$_3$ down$_4$. 14. These two$_1$ put$_7$ it$_6$ on leaves$_2$ beside$_5$ their$_3$ fire$_4$. 15. These two$_1$ boiled for$_3$ them$_2$, also$_4$ made coffee$_5$, then$_4$ also$_7$ made fry bread$_8$. 16. When$_2$ it$_1$ all was cooked$_3$, these ones$_3$ made a table of$_5$ leaves$_4$, then$_6$ sitting down$_7$, ate$_8$. 17. When$_3$ they$_2$ finished eating$_3$, these two$_1$ put away$_4$ their$_4$ dishes$_5$. 18. These two$_1$ then$_2$ sat down$_3$ at$_4$ their$_3$ buffalo meat$_4$ also$_5$ at$_7$ their$_6$ deer meat$_7$. 19. These two$_1$ jerked$_3$ it$_2$. 20. Also$_1$ these two$_2$ were eating$_3$ from$_4$ their$_3$ pickings$_4$. 21. Those ones$_1$ tasted$_3$ good$_2$ (and) sweet$_3$. 22. These two$_1$ at this place$_4$ jerked much$_3$, (they) are telling stories$_4$. 23. These$_1$ made a bed of$_4$ nice$_2$ soft$_3$ cedar$_3$ limbs$_4$. 24. These two$_1$ then$_2$ finished$_6$ their$_3$ jerking$_4$, also$_5$ made coffee$_7$, also$_8$ cooked on coals$_9$. 25. These two$_1$ fin-

Obtaining and Preparing Food

504 tʌhkamaahtsi$_2$. pʌhʌ$_3$ inapʌ̲ha$_4$ pʌhʌ$_5$ inawatapa?aiki$_6$ rohtsáni?inu$_7$. 26. wihnukʌ̲se?$_1$ sitʌkwʌ̲$_2$ kwabinu$_3$, ʌhkóoinu$_4$. 27. sitʌkʌ̲se?$_1$ tʌnakiku$_2$ taanu$_3$. 28. sitʌkwʌ̲kʌse?$_1$ yorihtsi$_2$, kohtoohtsi$_3$, huba?ainu$_4$. 29. sitʌnkʌ̲se?$_1$ tʌhkánu$_2$. 30. surʌkwʌ̲kʌse?$_1$ mahrʌ$_2$ kumahpa?nʌkwʌ̲$_3$, —pitusʌ$_4$ tanʌ$_5$ nomiaru?i$_6$. — me$_7$ niwʌnʌʌyu$_8$. 31. sitʌkwʌ̲kʌse?$_1$ mahrʌ$_2$ kwʌbanʌkwʌ̲$_3$, —nohi?$_4$ tsaaku$_5$. — me$_6$ niwʌnʌʌyu$_7$. 32 sitʌnkʌ̲se?$_1$ pʌʌ$_2$ pukunii$_3$ tsakʌ̲huyʌkʌ̲tsi$_4$, urii$_5$ narʌnoo?rʌkitsi$_6$, pʌʌ$_7$ tʌnoowapinii$_8$ tʌnookʌnu$_9$. 33. tʌhʌyakʌahtsi$_1$, bʌʌ$_2$ tʌnoowapinii$_3$ tsakʌ̲tsi$_4$, pitusʌ$_5$ pʌʌ$_6$ na?nʌmʌnʌʌkʌ̲hu$_7$ mi?anu$_8$. 34. sitʌʌ$_1$ pitʌnu$_2$. 35. setʌʌ$_1$ nʌmʌnʌʌ$_2$ nah$_3$ noo$_4$ marʌʌkʌ̲hi$_5$ ta?óo?himahkwaina$_6$. 36. subetʌ̲$_1$.

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[25] ished eating$_2$, hung$_7$ their$_3$ jerked meat$_4$ over$_5$ their$_8$ meat poles$_6$. 26. Then$_1$ these two$_2$ lay down$_3$, (and) slept$_4$. 27. This$_1$ was$_3$ (a) quiet$_2$ morning$_3$. 28. These two$_1$ getting up$_2$, making a fire$_3$, made coffee$_4$. 29. These ones$_1$ ate$_2$. 30. Those ones$_1$ their$_2$ husbands$_3$ said$_7$ s. —We$_3$ will move$_4$ back$_4$.— 31. /These two$_1$/ their$_2$ wives$_3$ said$_4$ $_7$. —Very$_4$ good$_5$.— 32. These ones$_1$ rounding up$_4$ their$_2$ horses$_3$, saddling$_4$ them$_5$ up$_6$, loaded$_6$ their$_7$ pack animals$_8$. 33. Mounting horses$_1$, (and) leading$_4$ their$_2$ pack animals$_3$, (they) went$_5$ back$_5$ to$_7$ their$_6$ relatives$_7$. 34. These ones$_1$ arrived$_2$. 35. Those various$_1$ Indians$_2$ /just$_3$/ must$_4$ come and go getting pounded meat$_4$ from them$_5$. 36. That is all$_1$.

[p. 114 is blank]

Comanche Texts

mekʌ$_{14}$ niwʌnʌʌyu$_{13}$. 9. surʌʌkʌse?$_1$ tenanʌʌ$_2$, —mʌʌ$_3$ 539
ta?wo?i?aka$_4$ maka?muki$_5$, urii$_6$ nubipó?roo?nii$_7$
tai$_8$ wasʌru?ika$_9$,— mekʌ$_{10}$. 10. —ke$_1$ tanʌ$_2$ hina$_3$ rʌhka$_4$.—
11. ma$_1$ yʌihkakʌse?$_2$ urʌʌ$_3$ kahnitutʌ$_4$ ta?kwʌba?i$_5$, surʌʌ$_6$
sehka$_7$ mubipó?roo?a$_8$ sooti$_9$ wasʌnu$_{10}$. 12. suhka$_1$ mubipó-
?roo?a$_2$ u$_3$ pʌhʌma?aikusʌ$_4$ u$_5$ tsihpomi?itsi$_6$, u$_7$ rohtsʌni-
?inu$_8$. 13. u$_1$ tukanikʌse?$_2$ sitʌ$_3$ tomoahupiitʌ$_4$, tʌmarʌʌ-
moaku$_5$ urii$_6$ ʌmanu$_7$, ʌmarʌsʌ$_8$ taanu$_9$. 14. sʌmʌ?kʌse?$_1$
tenahpʌ?$_2$ pʌʌ$_3$ kahnihkutʌ$_4$ ro?itsi$_5$, hunu?betuti$_6$ buninu$_7$.
15. sitʌkʌse?$_1$ tenahpʌ?$_2$, —hakani$_3$ mʌi$_4$ naahkaku$_5$ ma?$_6$
tʌmarʌʌmoʌku$_7$ baro?ikitʌ$_8$. tsaʌku$_9$ mʌnʌ$_{10}$ u$_{11}$ supana?-
itʌʌ$_{12}$ sihka$_{13}$ tamutʌso?ihunu?bihta$_{14}$ atabaro?ina$_{15}$. — mekʌ$_{16}$.
16. —namʌsohiika$_1$. ikʌhu$_2$ ma?$_3$ bʌesʌ$_4$ to?i?$_5$,— mekʌ$_6$.
17. sitʌkʌse?$_1$ bʌʌ$_2$ oo?ri$_3$ pʌʌ$_4$ waikinʌkahtu$_5$ petinu$_6$.
18. u$_1$ noo?matu$_2$ sitʌʌ$_3$ pʌʌ$_4$ oo?ri$_5$ noohtsi$_6$, tunehtsʌnu$_7$.
19. marii$_1$ nabitʌbunihkakʌse?$_2$ marʌʌ$_3$ oo?rʌ$_4$ tʌasʌ$_5$
marʌʌ$_6$ kahni$_7$ o?okwenuna$_8$. 20. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$,

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pigs$_{10}$ ate up all$_{13}$ our$_{11}$ groceries$_{12}$.— 9. Those$_1$ men$_2$ said$_{10}$,
—Get ready$_3$ your$_3$ guns$_4$. We$_5$ will kill$_9$ those$_4$ pigs$_7$.
10. We$_2$ (have) not$_1$ (a) thing$_3$ to eat$_4$.— 11. When$_3$ it$_1$ was
evening$_2$, those ones$_4$ were shooting$_5$ about$_4$ their$_3$ camp$_4$,
(and) killed$_{10}$ /those various$_7$/ many$_9$ pigs$_8$. 12. Cutting$_4$ [251]
/its$_5$/ up$_6$, those$_1$ pigs$_2$ still in$_4$ its$_3$ skin$_4$, (they) hung$_8$ it$_7$
up$_8$. 13. That$_1$ night$_2$ it$_3$ suddenly clouded up$_4$, (and) rained
on$_7$ them$_6$ much$_5$, (and) is still raining$_8$ [when] morning came$_9$.
14. One$_1$ man$_2$, going out$_5$ from$_4$ their$_3$ camp$_4$, looked$_7$ along
towards creek$_4$. 15. This$_1$ man$_2$ said$_{16}$, —As$_3$ you all$_4$ were
continuing$_5$, in some way$_3$ it$_4$ [water] is come up$_8$ much$_7$.
You all$_{10}$ know$_{12}$ it$_{11}$ well$_9$, (that) this$_{13}$ Briar Creek$_{14}$ over-
flows easily$_{15}$.— 16. —Hurry up$_1$. It$_3$ already$_4$ came up$_5$
here$_2$,— (he) said$_6$. 17. These ones$_1$ threw$_4$ their$_2$ clothes$_3$
into$_5$ their$_4$ wagon$_5$. 18. These ones$_3$ carrying$_4$ their$_4$ clothes$_3$,
ran$_7$ onto$_3$ that$_1$ hill$_2$. 19. As$_3$ they$_1$ looked behind them-
selves$_2$, their$_3$ clothes$_4$ (and) also$_5$ their$_6$ teepees$_7$ are float-

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

men's clubs in 1935. During the same year the gardening and food preservation clubs preserved enough to have supplied every Indian family of the agency with more than 100 quarts of canned fruits, plus 37 pounds of dried fruits and vegetables, with 8½ pounds of cured meat. Child welfare clubs made clothes, studied infant care, and dealt with the problem of child health. Home improvement clubs screened homes, made curtains, planted trees, flowers, and shrubs, and dug cellars for the storage of food. Foods nutrition clubs prepared under supervision 3,678 dishes during the year. 4-H Club members canned 837 quarts of food, made 1,183 pieces of clothing, and won two first places and a second place at the state fair.[29]

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Schools for the education of the Indian children of the Kiowa-Comanche Agency have been of three kinds: government boarding, mission, and state public. The government boarding school pioneered the educational program, provided a vocational training curriculum, and in recent years has become the school for orphans and the destitute. Since the government never intended to establish special schools for all the children, the mission schools rendered invaluable aid during the years preceding the opening of the public schools to them. The majority of children now attend public schools.

The Treaty of Medicine Lodge obligated the federal government to provide instruction for the Indians of the reservation. Congress appropriated a very modest sum for that purpose in 1870, and in the same year Josiah Butler and wife obtained permission to establish an agency school. On February 20, 1871, Butler and his wife opened the first school on the reservation in a thirty by sixty foot building located on the present site of Fort Sill Indian School, with four pupils, all Comanches, in attendance. Butler continued the school until June 27, 1873, but found it very difficult to enforce discipline.[30]

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29. McCown, Annual Report: Narrative Section, 1935, 16-24.
30. Commissioner of Indian Affairs, Annual Report, 1873, 230.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

sively uncomfortable in cold or wet weather, and are at best but miserable shelters. The interior furniture consists altogether of the skins of different animals, principally Buffaloe robes, which are spread on the ground, and compose their beds, bedding and all. They use neither chairs, stools, nor tables. In the culinary art they have improved but little upon the most obvious suggestions of nature, and are exceedingly filthy and loathsome in all their household economy. They have no cooking utensils of their own construction, and prefer copper kettles on account of their being easily portable and not subject to fracture. They mostly boil their meat, but sometimes broil it on the coals or roast it on spits. During the summer months they often suffer intensely by hunger, purely from defect of art, and frugality in husbanding their means of subsistence. Whole villages are sometimes three or four days without a particle of animal or vegetables food. Their sufferings are borne in common, and if one hunter is more fortunate than the rest, his game is distributed gratuitously through the whole village. In times of scarcity the men hold it a matter of conscience and pride, to sustain the severest portion of the general privations, and to bear them without murmuring. And indeed they manifest a capacity for enduring abstinence, that would almost lead one to imagine nature had furnished their organic system with a peculiar adaptation to the various contingencies of their existence. When meat is abundant, they gorge and gormandize most voraciously, without experiencing any subsequent inconvenience; and when it is scarce, then endure hunger with singular patience, and comparatively trivial relaxation of the animal functions. Habit is capable of controlling both mind and matter. Being accustomed to pursue their game altogether on horseback, they seldom obtain any other than the Buffaloes, of which they usually have an adequate supply during the cold months, from November to March. They reserve but little from the winter's profusion to supply the scarcity of summer, having no other mode of preventing putrefaction, than by cutting the meat into very thin slices, and exposing it to the sun until it is entirely desicated by exhalation. As you may

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

camp functioning properly. The tasks were varied and time-consuming, and no one woman could have taken care of all of them.

The warrior-husband was the killer of game, the procurer of buffalo meat, the Comanches' principal source of food. He had to have two sets of trained horses—one trained for war, the other for the killing of buffalo. In either pursuit, his life was largely dependent on the horse. He manufactured both his riding gear and his weapons, and he trained his own horses. His fighting was practically on a twelve-month basis, since, though the Comanches did not like winter fighting, most of the ambitious warriors made raiding expeditions into Old Mexico when the group went into winter camp.

The husband, therefore, could be of little or no help around the camp, and the labor had to be divided among the women. Usually one of the women was an expert horsewoman and had the responsibility of her husband's horse herd, which often numbered a hundred or more. When the fall hunt was on for the winter's supply of meat, the wives did the skinning and butchering. They dried the meat and made the pemmican. Also, they prepared and tanned the hides. After the tanning came the making of clothing. This included everything the family wore, both in summer and winter. Since there was neither needle nor thread, the holes in the leather were made with a stone awl or one made from bone, and sinew taken from along the backbone of a buffalo or deer was used for thread.

Other hides were converted into robes for bedding or into covers for the tepees. When camp was moved, tepees had to be taken down and fastened on travoises, like all the other camp gear, and then camp must be set up again at the new location. All of this was strictly woman's work.

Somewhere, sometime, during breathing spells from all these duties, the women bore babies, nursed them, and raised them to be good Comanches. And all this was in a society without a recognized medium of exchange, in which no one could hire anything done. The Comanches did, however, utilize slave labor. Successful warriors furnished captive women to their wives for helpers. These captive women were given the opportunity to trade their slave status for wifehood, and captive girls were carefully trained to become Comanche wives. Captive boys were trained as warriors to fill the vacancies in the warrior ranks. In addition to members of other tribes, Anglos, Spaniards, and Mexicans were abducted to be made slaves.